Equal Rights

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International Co-operation for Equality

This picture tells the story of how women of the world are uniting for the gaining of Equal Rights. Here members of the National Woman's Party are shown with the historic Purple, White, and Gold picket banners and the banner prepared especially for their London demonstration for equality in the franchise as between men and women in England. In the picture, from left to right, are: Anita Pollitzer, Anne Martin, Betty Gram-Swing, Mrs. James Hamilton Morton, Burnita Shelton Matthews (behind the banner), Hazel Hunkins, and Dorothy Russell,

Feminist Notes

Ellen Wilkinson, M. P., in America

THE presence of Ellen Wilkinson, M.P., in America is a challenge to American women. The British Labor Party values her highly. To be sure she got her seat in a district, long conservative, where no male candidate of the party wanted to waste his time in running. But there she is—a young woman who won her education by scholarship funds, distinguished herself in history at the University of Manchester, and demonstrated her talents as organizer and speaker on the job of national organizer for the Union of Distributive and Allied Trades. She is an accomplished newspaper writer, and an indefatigable researcher.

She was elected to Parliament when she was thirty-two, and from the very first has been entrusted by her party with important parliamentary work. She has won the respect alike of the Red members from the Clyde and conservative labor officials and politicians like Henderson and MacDonald by hard work, political intelligence, and her dynamic personality.

Married Women's Nationality

THE attempt of the British Government to play shuttlecock with the question of the nationality of married women will have to cease at the October Imperial Conference, says *Time and Tide,* published by the Six Point Group of England, of which Lady Rhondda is president. The situation now is that the English Parliament has adopted a resolution placing the nationality of English married women on the same status as that of English married men and other English persons, and some, but not all, of the Dominion parliaments have passed similar resolutions. The law cannot go into effect until all the Dominions have acted, the Home Government says, but the Dominion governments seem to be awaiting further action by the Home Government. The question will be discussed at the Imperial Conference in October.

Another Champion Woman Swimmer

A FOURTEEN-YEAR OLD Baltimore girl, Ruth Kitchin, has swum the Chesapeake Bay, the conquering of which was the first widely acclaimed achievement of Lillian Cannon, English Channel aspirant. Miss Kitchin took almost nine hours to swim the stormy 15-mile course between Annapolis and the southern tip of Kent Island. Her achievement was made quietly, and her triumph accepted modestly.

For Equal Opportunities

WITH the support of other women's organizations, the Federation of Women Civil Servants (England) has been making, and continues to make, vigorous protests against the virtual exclusion of women from the higher posts in the Civil Service. Particularly in the Ministry of Health are the women Civil Service employes fighting for equal opportunities, as this ministry is considered an excellent entering wedge because so many of its bureaus deal directly with women and with children.

Two women assistant principals have recently been appointed, and are receiving the same training as men.

A promise was made in December that as soon as possible steps would be taken to secure that women equally with men should be given experience in all branches of the Ministry of Health so that women would have opportunities for appointment to the higher posts.

A Brilliant Medical Student

IN the list of final M.B. results published by Manchester University (England) one name appears in the category of first class honors, and that a woman's name: Kathleen Sheehan. A little lower down in the same list Miss Sheehan appears again as having been awarded distinction in medicine, and yet again as having been awarded distinction in forensic medicine.

The Single Standard for Bail-Fixing

A SINGLE standard of fixing bail for men and women charged with similar offenses is advocated by Magistrate Jacob Eilperin of the Tombs Court, New York City.

"Since women have become emancipated I think they should be treated the same as men," he said.

He is quite right in putting men and women offenders against the law on an equal basis. If only those who have the power to open economic opportunity to women were as ready to equalize the status of men and women as are those who deal with women offenders against the law!

To Honor Clara Barton

THE Clara Barton Red Cross Chapter of Dansville, New York, first unit of its kind in the United States, is making plans to mark with a memorial tablet the house owned and occupied by Miss Barton during the years when she was working for the establishment of the American Red Cross Society.

N. W. P. Member on Economic Independence

THE discriminations against married women in the professional world, and the way in which she has combined wifehood and motherhood with her job, are told by Nancy Barr Mavity, a member of the California Branch of the National Woman's Party, in the July issue of *Harper's Magazine.* Mrs. Mavity is a newspaper woman with two children. The arrival of the first came almost simultaneously with her husband's transference from New York City to California, and as a result of these two incidents in her life, she was unable to find a job for more than a year. But she was firmly entrenched when the second came, and she worked up to the last day, drove her own car to the hospital, and had her typewriter set up on a hospital tray within three days after its birth.

Because the social and mechanical facilities for running a home and rearing children without the constant attention of one of the parents are so meager, Mrs. Mavity's success resulted from her own persistence and ability, combined with the complete co-operation of her husband in managing the home and the children. She says her husband "accepts the position of co-parent" in the physical care and training of the children as well as in the personal relation.

Of herself and her decision to go on with her work, Mrs. Mavity says:

"I am not a genius, nor a fanatic, nor even a rebel. The development of a certain natural interest to the point where it would give me the means of subsistence did not carry with it any leaning toward celibacy. Must I choose between 'marriage and a career?' The choice has no meaning unless marriage implies of necessity the bargain of financial support on the part of the husband for domestic services on the part of the wife. That is the economic side of marriage. All its other sides have to do with a personal relation and not with a specified job. I wanted the personal relation, but not that particular job. In this I was not unwomanly, but simply human—a person with an individual stamp of temperament and interest and ability, as well as a sexual being."

Woman Diplomat Is Acting Minister

WASHINGTON had its first experience with a woman serving as minister of a foreign country this summer, when Mrs. A. L. McFeat, second secretary of the Irish Free State Legation, served as acting minister during the absence of the minister.

Women in Egypt

By Jessie Lloyd

ONE of the National Woman's Party's good friends at the Paris Congress was Fahmy Wissa Bey, of Egypt. A moment's talk with this keen, vivacious personality is enough to dispel our western notion that that ancient land is principally a nation of mummies. It appears that the educated classes, both Christian and Mohammedan, are seething with activity, especially the women. There are strong and ever-increasing women's societies for the improvement of women's position by such measures as the abolition of polygamy, the equalization of men's and women's grounds for divorce, and the prohibition of marriage of girls under the age of sixteen, and boys of eighteen (which last measure they have now had passed). It is mostly women, too, in these societies, who support the multifarious modern welfare work: vocational schools, hospitals, better sanitation, anti-drug propaganda, and all kinds of child welfare. Egypt is young in all things modern—young and enthusiastic. For national freedom above all, men and women fight energetically side by side. They seem to feel that independence once achieved, their country's troubles will be over.

The Egyptian women's movement is young too, young and trustful. When the men reply to questions about women's suffrage with a laugh and a "We'll see, when the country is free," do these daughters of the Sphinx hold out for a promise? No—they go on fighting for national independence magnificently, even more vigorously than the men, and let the issue lie for the moment.

"We don't want to split our national movement," they say; "and after all, what is the use of demanding a vote from England? People would only laugh, don't you see, because the men really haven't got it either—we've had just three months of parliament in four years of independence. When the time is ripe, and Egypt is free, our vote will come. The majority of our men—yes, Mohammedans—are in favor of it."

Well, perhaps they are right, and the vote will come, smoothly, politely, like that, out of the great good-will that comes from having the same enemy. Experience in other places would seem to show, however, that it is rare to get what you want without asking for it distinctly—shall we say?—forcibly.

It might surprise some people to know that these Egyptian women, so far from extreme, support our position on Equal Rights in industry. It seems axiomatic to them, probably because they have Equal Rights in industry, not by law, for there is no legislation on the subject, but by custom. Men and women are paid equally for equal work, the only significant exception being in the teaching profession, where the government actually sometimes pays women more, in the hope of overcoming a shortage. Women engage in all kinds of work—from carrying bricks and mortar, and working in the fields, through the clerk, typist, and shopgirl groups, to the holding of government positions as doctors and teachers. There are many women's magazines and women journalists, one newspaper being owned by a young woman, Munira Sabet, who was one of the first in Egypt to write for Feminism. There is a woman on the bourse, who can boast of a rise as glorious as any *American Magazine* hero, since she began by selling chickens.

"Competent? She certainly is," Mrs. Wissa says, "She often scared them all."

The only discrimination against women is against night work, by a custom which is natural enough in a country which has so recently discarded the veil.

The most pressing problem of women in Egypt is neither in government nor in industry, but in the family. In the tenth of the population that is Christian, both parents have Equal Rights of divorce and equal guardianship of children. In the Mohammedan section, however, the woman cannot get a divorce at all, unless she writes a provision for it in the marriage contract and the man usually refuses to marry her if she does. He, on the other hand, can divorce his wife for any or no reason. Men often use it for an oath: "If I do not so and so, I will divorce my wife"—and if he doesn't, home she goes.

The one good feature of Mohammedan marriage laws is that each controls his or her own property absolutely separately; the husband gives the wife a settlement at the beginning, one-half to be paid at marriage and one-half to go to her at widowhood or divorce. At present polygamy is on the decline: for the peasants it is too expensive, and for the educated classes too quarrelsome. Family life with several wives fighting for the attentions of one man is hardly paradise, even for the man. More and more Mohammedans are beginning to look with envy on the comparative tranquility of the Christian family, and some of the women's societies are making the abolition of polygamy their main effort.

One of the most thought-provoking aspects of the women's movement in Egypt is that, while women's interests must be the same everywhere, the most advanced Egyptian tendency is absolutely opposite to ours. They want to make divorce harder; they are opposed to the legitimazation of children born out of wedlock, except those born before the marriage of the parents; they want to be *allowed* to bear their husband's name legally, instead of their father's! Perhaps they have had too much of freedom, at least of male freedom, and they have no confidence in anything but ties. We have found that ties do not hold, and are turning to equal freedom in the hope of striking a balance of forces. One hopes that there is a solution somewhere—that we will not have to continue forever swinging first in one direction and then in the other.

Another Fallacy Exploded

WOMEN office workers stick to their jobs longer than men, a survey made by H. B. Bergen in New York City shows.

Mr. Bergen set out to discover whether there is real foundation for the prevailing belief among business men that women are temperamental, leave their jobs to marry, and become easily discouraged when they do not receive as high pay as men. His records were obtained from office messengers, clerks, bookkeepers, correspondents, typists, stenographers, and secretaries.

Results of the survey, which have just been reported to the *Journal of Personal Research,* show an increasing steadiness on the part of woman office workers, until in 1925 there were proportionately fewer resignations among the women than among the men, the ratio being 68 to 100. He suggests that this increase in the steadiness of the women may be accounted for partly by the fact that personnel method improvements bettered the conditions among the women, so that they are placed in positions best suited for them and are given definite opportunities for advancement. One interesting fact verified by the investigation was that women nowadays may leave to be married, but they do not necessarily resign afterward; on the other hand, they most frequently return to their jobs.

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OBJECT OF THE WOMAN'S PARTY

To remove all forms of the subjection of women.

THE LUCRETIA MOTT AMENDMENT

"Men and women shall have Equal Rights throughout the United States and every place subject to its jurisdiction."

"Congress shall have power to enforce this article by appropriate legislation."

[Senate Joint Resolution Number 11.
House Joint Resolution Number 81.]

Introduced in the Senate, December 8, 1925, by Senator Charles E. Curtis.
Introduced in the House of Representatives, December 16, 1925. by Representative D. R. Anthony.

The Woman's Party and International Work

EVERY day brings further evidence of the importance to the woman's movement of uniting with the National Woman's Party in its work for complete Equal Rights with similar minded Feminists of all lands.

Fourty-four eminent Feminists, representing nineteen different countries, have become members of the International Advisory Council of the Woman's Party. The countries now represented on this International Council include: Belgium, Greece, Norway, England, France, Hungary, Persia, Holland, Germany, Spain, Switzerland, Ireland, Cuba, Austria, Egypt, Roumania, Russia, Sweden and Japan.

An important result of the formation of this council is that we now know those throughout the world, whose first thought is for freedom of women, whose energies will be devoted to the winning of freedom of women, first of all. With us from now on will be the strength of union.

Not only do we hope that joining hands with the women of other lands will ultimately be a help to their campaigns for the freedom of women, but also we believe that this union will greatly strengthen the work of the National Woman's Party in the United States for freedom and equality—for the prompt consummation of the end that "Men and women shall have Equal Rights throughout the United States and every place subject to its jurisdiction."

The Need for International Solidarity Among Women

THE necessity for guarding the interests of women internationally as well as nationally becomes more evident with each succeeding month.

At the recent meeting of the Passport Conference called by the Council of the League of Nations, and held in Geneva, a report was adopted whereby the Conference in connection with *family passports* "agreed that the head of the family may travel alone with such a passport, but that it cannot be used by his wife and children traveling without him." In other words, it is the sentiment of the Conference that the husband alone may be the family for the purposes of a family passport, but tha a wife should not be permitted to use such a family passport even though she be accompanied by her children. Thus the Conference overreaches the ancient view of the Common Law that husband and wife are one, the husband being the one.

The principle that a woman should be given the same right as a man to retain or to change her nationality has also been given a setback through the machinery of the League of Nations. The preliminary draft of a convention on nationality prepared by the League of Nations Committee of Experts for the progressive codification of International Law fails to recognize the progressive tendency in modern legislation in some countries towards allowing a woman the right to retain her citizenship on the same terms as men. But on the contrary, the draft contemplates the loss by the wife of her nationality upon her marriage to a foreigner in all cases where she is regarded by the country to which her husband belongs as having acquired the latter's nationality.

Only by the working together of the women of all lands can their common problems be solved and the world-wide subjection of women be ended. It was the realization of this fact that led the Woman's Party to organize an International Advisory Council to observe the deliberations of all international assemblies and to endeavor to bring to bear the influence of women of the whole world to prevent discriminations against womankind.

Comments of the Press

Feminism in England and America

Time and Tide, London, England, July 9, 1926.

FEMINISM, like any other great movement, proceeds at varying paces and in varying forms in different countries. Few things are more enlightening than a study of the interreaction of the Feminist movement in the two great English speaking peoples during the past seventy or eighty years. It is curious how closely related have been the movements on the two sides of the Atlantic. Each has continually learnt from the other. Beginning with Mary Wollstonecraft in the late eighteenth century, the Feminist movement owed its next big impetus (in the 1840's and 50's) to Lucretia Mott and Susan B. Anthony, of New England. It was Lucretia Mott and Elizabeth C. Stanton who organized the first Equal Rights Convention which was held in New York in 1848; and it was Lucretia Mott who laid down the definite proposition which American women are still struggling to implement today: "Men and Women shall have Equal Rights throughout the United States." A few years later Susan B. Anthony, the pioneer Suffragist, came into the American movement.

It was not till the 1860's that the political Feminist movement came alive in Great Britain. Dame Millicent Fawcett was even in those early days one of the leading names connected with it. The British suffragists pushed forward enthusiastically for some twenty years, but the failure to achieve success in 1885, when the third Reform Bill was passed giving the agricultural laborer the vote, seemed to take the heart out of our early Suffragists, and the movement died down again. Meanwhile, in the 90's the American women were full of life and enthusiasm, winning victory after victory in State after State.

In 1902 Susan B. Anthony came to England and stayed with Mrs. Pankhurst in Manchester. The result of that visit was far-reaching. All unwittingly the old pioneer handed back the torch to the British Suffragists. "It is unendurable," declared Christabel Pankhurst after her departure, "to think of another generation of women wasting their lives begging for the vote. We must not lose any more time. We must act." Those words heralded the birth of the British militant movement. From that moment onwards British Feminists went forward without pause till the outbreak of war in 1914 and when that time came (although the actual bill was not passed until 1918) the first instalment of victory was virtually won.

Meanwhile in America by 1912 things had died down to very much the same state as the English movement has been in since 1918. Votes had been achieved in a considerable number of States, the feeling was widespread that a partial victory was good enough for the moment and that complete victory would come all in good time without much further trouble. And then in 1912 Alice Paul, lit by the fire of the English militant movement, returned to America — and America woke up. It took the Americans just eight years from that date to achieve complete political equality; but they were under wise leadership (Alice Paul will surely go down to history as one of the great leaders of the world), and when they did achieve political equality they did not make the mistake of supposing that that was the end. They turned back to the "declaration of sentiments" laid down by Lucretia Mott in 1848 and they realized that political equality was only the first step on the path which they had chosen, and that there could be neither halting nor relaxing their pace until they had come to the end of that path.

Meanwhile things had gone differently in England. In 1918 when women here gained a partial victory they were like the rest of the country, plunged in what Miss Cicely Hamilton has called the "political lassitude left by the war years." They accepted the partial victory much as the Americans in 1912 had accepted the situation in the States. They tried to pretend to themselves that equality was practically complete, that the rest would come automatically without much further effort. It was an attitude for which there was some excuse. The political lassitude of the war years was upon them as it was upon the rest of the country. For some time now there have been signs that this lassitude is passing away. For some time now women have been once more looking across the Atlantic and realizing that the American movement was a more real, a more alive thing than their own. The happenings at the recent Congress of the International Woman Suffrage Alliance in Paris have perhaps done more than anything else to bring this fully home to them.

Last Saturday's great demonstration marks, we believe, the end of a period—the end of the period of lassitude, the beginning of a fresh period of enthusiasm and courage, of the active prosecution of that intensive campaign to which women born into this generation are committed. There can be no turning back. This generation of women has a duty, a duty to its own time, a duty to posterity, which it and it alone can accomplish.

America May Change Europe's Feminist Movement

The Philadelphia Public Ledger, August 16, 1926.

(Public Ledger Foreign Service. Copyright, 1926, by Public Ledger)
London, Sunday.

THE National Woman's Party's first European invasion promises to change the development of the whole Feminist movement in Europe.

Its coming has already had a marked percussion in England, where the Six Point Group, led by Lady Rhondda, is discussing a modification of its program to embody the policy of the American "left wing" Feminists. Lady Rhondda, while declining to discuss these changes before they have been adopted, told me that the coming of the National Woman's Party had probably affected the trend of the Feminist movement in England.

"I had always known in a general way about the National Woman's Party before this summer," she said. "I knew that it stood for equality, especially in industry; I knew it had a fine record for organization and accomplishments in America. But it was a different thing to see the delegation sent to the Woman's International Suffrage Alliance Congress at Paris. The capacity of that delegation for organization and action, loyalty and self-sacrifice made a great impression on me. It showed me that the National Woman's Party was one of the finest Feminist bodies in the world."

The next appearance of the Party was in London, where it took part in the Suffrage demonstration at Hyde Park, and here again it made friends and let its influence be felt.

What distinguishes the National Woman's Party from the other women's organizations in America is its campaign for Equal Rights before the law, no matter what the cost. One of the prices would be the loss of a certain amount of protective legislation for women. This price it is ready to pay. And it is a price many women, particularly those who have waged life-long campaigns for the protection of women in industry, think is much too high.

Feminism in America is slowly emerging into a clear issue between the National Woman's Party point of view and that of its opponents. In Europe the effect of this summer's visit of the American women's delegation is likely to be the development of nearly identical struggle. It simmers down to a conflict between Feminism and reform.

Uncompromising Women

New York Times
May 31, 1926

FIDELITY to ideals, rather than worldly clinging to the practicable, marks the action of two conventions of women now in progress. Women have long had the reputation of having their eyes fixed on immediate achievement. Abstractions and work for distant results have supposedly interested them less than concrete benefits quickly attained. But in their meetings in Paris and Atlantic City strong evidence appears that their faith, even their martyrdom for a principle, is exceeded by no man.

The General Federation of Women's Clubs has again endorsed the Child Labor Amendment. Though it has been defeated, the Federation still believes in it and will continue to support it. This gallant action seems especially idealistic in view of the fact that a practical alternative was offered. * * *

In Paris the International Suffrage Alliance has just refused admission to the National Woman's Party of America. This appears to be a blow that practical-minded women would feel deeply. If they cannot gain admission, how are they to work against international protective laws and special welfare legislation for women? The Party has been unalterably opposed to sex discrimination in the regulation of work. The principle contended for is "the nature of the work and not the sex of the worker." But if the leaders of the Woman's Party are embarrassed because they have not been admitted, they conceal their feeling by expressing satisfaction because the Sorbonne Committee of the Alliance has endorsed the principle which they had hoped themselves to work for. There is not a word of chagrin because their cherished plans have been brought nearer to fruition by another organization. They are elated at the advancement of their ideal by any means; gratified by the endorsement of their policy by a sister party.

Lookers-on see the value of work that progresses, as always, bit by bit. They cannot understand the purpose of scrapping all that has been done for the sake of a magnificent piece of blanket legislation that conceivably might not fit all the corners. Yet they acknowledge and admire the high spirit and fine loyalty that struggle toward perfection.

Feminism Divided

By Winifred Holtby
Reprinted from the Yorkshire (England) Post of July 26.

ON returning this week from South Africa, my attention was directed to several significant signs of a reawakening of Feminism from the six years' lassitude which followed the partial success of 1919. Among other things I was shown Mrs. Hubback's interesting article on "Feminism Divided," in the *Yorkshire Post* of July 12. Mrs. Hubback sees among Feminists two schools of thought — the Old Feminists, who view with misgiving any "decline from the pure milk of the word" of "equality of liberties, status and opportunities between men and women," and the New Feminists, who believe that "the satisfactory solution of these points is undoubtedly in sight," and that "the time has come to look beyond them." They have, therefore, included in their program reforms such as Family Allowances, Birth Control, and similar policies affecting the lives of "women who are doing work that only women can do," together in some cases with causes of more general interest such as peace by arbitration.

The division concerns both the aims and policy of the Feminist movement, and superficially the New Feminism appears more tolerant, sane, and far-sighted. Old Feminism, with its motto, "Equality First," and its concentration upon those parts of national life where sex differentiation still prevails, may seem conservative, hysterical, or blindly loyal to old catchwords. This is not the real truth. The New Feminism emphasises the importance of the "women's point of view"; the Old Feminism believes in the primary importance of the human being.

Of course, sex differentiation is important; but its influence on human life is unlikely to be underestimated, and the Old Feminists believe that hitherto it has been allowed too wide a lordship. It belongs to the irrational, physical, and emotional part of a man's nature, where it holds almost undivided sway; but the experience of the past six years alone has taught us that in politics and economics, W. S. Gilbert was as good a psychologist as Freud. Politically, every child born into the world alive appears to be a little Liberal or a little Conservative, irrespective of sex. Educationists have proved that their inclinations are towards science, arts, sports, and manual work. The economic history of the war proved the same disrespect of persons, male and female, for industrial efficiency. Hitherto, society has drawn one prime division horizontally between two sections of people, the line of sex differentiation, with men above and women below. The Old Feminists believe that the conception of this line, and the attempt to preserve it by political and economic laws and social traditions not only checks the development of the woman's personality, but prevents her from making that contribution to the common good which is the privilege and the obligation of every human being.

Personally, I am a Feminist, and an Old Feminist, because I dislike everything that Feminism implies. I desire an end of the whole business, the demands for equality, the suggestions of sex warfare, the very name of Feminist. I want to be about the work in which my real interests lie, the study of inter-race relationships, the writing of novels and so forth. But while the inequlaity exists, while injustice is done and opportunity denied to the great majority of women, I shall have to be a Feminist, and an Old Feminist, with the motto, Equality First. And I shan't be happy till I get it.

The Old Feminist policy of concentration appears, therefore, to have three great advantages. It is not so sanguine as that of the New Feminists, who believe that "the satisfactory solution of these points is undoubtedly in sight." I have read Lord Birkenhead's speech during the debate on the "Admission of Peeresses to the House of Lords." I have just returned from South Africa, where women have no vote for members of the Legislative Assembly. I have followed the policy of the International Labor Organization with regard to "protective" legislation for women workers. We shall find our satisfactory solution if we work for it, work hard, work with sacrifice, and buy our freedom with untiring vigilance. The Old Feminism, as conceived by such societies as Six Point Group, the National Woman's Party in America, summons us to this work.

Secondly, Old Feminism has the merit of the definite object. Two-thirds of the failures and tragedies of political life come from divided loyalty. For a single cause, the defence of their country, the destruction of tyranny, and so forth, a million people may venture life and limb. But for an extended program of reform it is not easy to evoke loyalty. Men will either hate the one and cleave to the other, or they will give a tepid acquiescence to all, which is worth nothing. Political parties necessarily present unwieldy programs. They succeed when they discover one really good war-cry. The great value of societies, whether they work for international peace, family endowment, equality between men and women, or the rest, lies in their disentanglement of a single issue from the complexity of polit-

ical and economic interests. They make sincerity possible.

And, thirdly, the Old Feminism restricts to as small a field as possible the isolated action of women in order that elsewhere both sexes may work together for the good of the community. When liberty and equality of action and status for men and women has been obtained, then all other reforms, including those rearrangements of domestic life, such as Family Allowances, concern sons and husbands as well as mothers and daughters. It would be a grave mistake if they appeared to an easily misguided public as purely women's reforms, in which a few kindly and philanthropic men took a measure of gracious interest.

The Old Feminists have also looked ahead, beyond the achievement of the reforms for which they now are working. They also have their vision of society, a society in which sex-differentiation concerns those things alone which by the physical laws of nature it must govern, a society in which men and women work together for the good of all mankind; a society in which there is no respect of persons, either male or female, but a supreme regard for the importance of the human being. And when that dream is a reality, they will say farewell to Feminism, as to a disbanded but victorious army, with honor for its heroes, gratitude for its sacrifice, and profound relief that the hour for its necessity has passed.

Farm Council For Woman's Party Proposed---Observations About Women Farmers In Foreign Lands

By Elizabeth W. Dixon

Editor's Note: Mrs. Dixon is National Chairman of the Farmers' Council of the Woman's Party. She is also a Life Member of the Woman's Party and a Maryland farmer.

SINCE one of the most serious tasks in America is the restoration and economic adjustment of agriculture, and since women perform so much of the work in connection with farming and receive so little recognition, it has seemed to me that we ought to have a Farm Council in the National Woman's Party just as there are councils for teachers, students, industrial workers, and professional women. So I am undertaking the formation of such a council and the outlining of a program of work.

When in France for the meeting of the International Woman Suffrage Alliance, I organized a group of members of the Woman's Party to observe the activities of women on French farms and to study methods of farming. Among the sections of France visited were those around Soissons, Rheims, Nancy, Belfort, and Dijon.

The first impression in observing farms in France is the activity of the women. They work in the fields side by side with their men. They drive the clumsy two-wheeled carts that transport the farm produce. If an errand to the village is necessary, the women—yes, even grandmothers—are just as apt as the men to hop on a bicycle and make the run in a jiffy. In fact they labor in every possible capacity and do everything needful to keep the farms up as "going concerns." moreover, they are diligence, industry, thrift, and economy personified.

Like the men, the women are attached to the soil. Even in years when wheat prices remained unchanged and factory prices for woman's labor soared, the peasant women held fast to their farm work while their sisters of the cities obtained the advantage of the rapid increase in wages.

To Burnita Shelton Matthews, an attorney, who hails from the farming districts in Mississippi, was given the task of ascertaining the legal status of French wives. She points out that while French wives and mothers are equal participants with men in the hard life of the farms, their rights are inferior to those of husbands in the enjoyment of the money or other property acquired as the result of their mutual industry. Unless otherwise stipulated by marriage contract, there is a general community of good between husband and wife. It is more extensive than the community property existing in the law of Louisiana, inasmuch as it usually comprises not only the property acquired after marriage, but personal property possessed by the husband and wife at the time of the marriage.

The husband is the head and master of this community property, and can sell or mortgage it without the wife's consent. Only upon divorce, judicial separation, or the prior death of the husband, does the wife really control her one-half of their common property. In no case can she sue without the authority of a court or her husband, nor can she execute a deed of gift, sell, or mortgage her separate property without the husband's concurrence or that of the court. Even if there be a marriage contract, the power that may be thus conferred upon a wife to deal with her property is limited.

The wages of women laborers on farms between Rheims and Nancy were found to be only one-half of that of men laborers performing work of a like kind. Eight to ten hours constitute a day's work.

At Strasbourg, we visited the markets. We found, if not more women than men, at least as many women as men selling their farm produce. They sold sausage, cheese, butter, lettuce, green peas, new potatoes, radishes, carrots, fruits, and a multitude of other things. Amy Juengling of New York, Margaret Hallett of Delaware, and I proceeded to obtain the prices of the food-stuffs here and elsewhere, but in view of the inflation of the franc at that time and its further inflation since, the quotations secured do not throw much light on the present situation, and hence are not given here.

Abby Scott Baker of the District of Columbia, one of the most able of the leaders of the Woman's Party in the Suffrage campaign, made inquiries of the farm women in the Strasbourg markets as to their position on Woman Suffrage. One woman said that if Suffrage were given to French women, she would certainly vote. Another said she had to work so hard coaxing the vegetables to sprout that she would not have time to exercise such a prerogative. Still another admitted that she was for Woman Suffrage, but avowed that her spouse would pull her hair if ever she essayed to vote. At this point, Mrs. Baker pointed out, much to the amusement of the group that had assembled around her, that hair-pulling is an act common to both sexes.

The methods of harvesting and threshing grain are somewhat antiquated in France. Now and then a reaper or binder of modern manufacture puts in an appearance, but as a rule the device used to cut the grain is the old-fashioned "cradle." The labor in the wheat fields is a family activity, the children, men, and women working together.

A familiar sight on the farm is to see oxen hitched to plows. Women as well as men are to be found behind these plows. Sometimes oxen and horses are worked together. The French Government continues to requisition horses for use in the army, and so doubtless it is to the advantage of the farmers to use oxen.

We also made observations relative to the grape-growing industry, the cattle industry, and dairying.

The country passed through by our party is rich in historical association. The battlefields in the World War, Rheims—the "martyred" city, the beautiful Cathedral of Rheims where consecration ceremonies of Kings of France have taken place; Nancy—the Capital of Lorraine; and Strasbourg in Alsace, suggest a few points of interests.

Amy Juensling, a member of our Farm Council, is now in Denmark, and while there will obtain information regarding the co-operative system of marketing used by the farmers in that country. A report will be submitted by her at a meeting of the Farm Council to be held at my farm in the fall.

Man's Work

By Rebecca Hourwich

WHILE the rest of the country grows mildly agitated over what it conceives, or wishes to conceive, as woman's work, our little village is divided on what it conceives to be man's work.

The bad-tempered but good-natured Maud, once our cook, has left us. Once again our household consists of two adults, their child and "a hired man." Sometimes the native appellation of hired man gives way to chore man. As chore man, came this addition to our family.

The chores of a New England farmhouse are not prescribed in formal and oral agreement. They are taken as a matter of course. It is also assumed that the hired man is hired, when there is already a man of the place, to relieve the man of the place of the duties of fire and water and all further annoyances. Our hired man now fulfilled all his requirements, proved himself willing and anxious to tackle every emergency, and gave to the masculine half of the household a sweet, untroubled serenity.

When Maud vanished from our midst, it was decided in private conclave between the masculine and feminine halves that, inasmuch as heavy housework would now fall on the feminine shoulders, it would considerably ease the burden if the masculine half lent a hand at outdoor work and gave back to the hired man a few hours to put to dish-washing, filling of lamps, mopping of floors, housecleaning in general. Once mapped out, the campaign was put in practice.

The choreman added to his chores indoor duties, at which he was excellent. He informed me he always liked to do dishes and cooking, and my heart warmed to him. As I watched him stack dishes in neat piles before attacking them—or clear a room, as a deck for action, before scrubbing it, I saw in his movements the deftness born of strength. It then occurred to me that housework was too strenuous for women. It was decidedly, by all the standards of protection for potential mothers' health, a man's job. Not only did I rejoice in finding someone to do a large part of my housework, and that part remarkably well, but I rejoiced in the discovery of how much more fitted men are for the tasks of housekeeping. Then I realized how unfair women had been in keeping this field entirely to themselves—a field in which men could so easily excel and a field which women held at the peril of the race.

To my amazement, my household arrangement, which I foresaw as a pioneer step in saving the health of countless unborn children, was looked upon with great displeasure—almost horror—by my neighbor.

"Can you beat it? She put the hired man to doing dishes!" That's what they said, and more. It is the concensus in my town that if the hired man were a man, he would tell me where I got off and that I am either crazy or just so eaten up with my own importance that I think I am better than any man living.

The choreman's chores continue to include housework, which I now firmly regard as man's work. I realize it is only a matter of time before my hired man and I will surrender before the village. It is a little too much to expect one lone man, a "hired man," to vindicate his right to do menial work—the work of women.

Two Million Dollar Fund

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Total receipts, December 7, 1912, to July 31, 1926	$1,354,485.78

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